

THE Theological Monthly.

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(Continued.)

THE GODMAN.

TRANSLATED BY REV. P. BERGSTRESSER, OF WAYNESBORO', PA., FROM DR. LUTHARDT'S

„Apologetische Vorträge über die Heilswahrheiten des Christenthums.“

But how shall we propose to ourselves the possibility of the incarnation? Shall we ever attain to it by meditating upon it? It is a necessity of our faith, to strive after knowledge. But let us not forget: it is not our understanding that believes, but our faith that understands. Who is he that has ever truly known God? Shall we wait to believe on him, until we have comprehended him? He is to us without this immediately true. Our certainty arises not only out of the thoughts of our spirit. So it is also here. No one has ever fully comprehended the nature of God, no one has ever comprehended the nature of man. Why, then, when to us in thought the nature of God and that of man should for ever remain enigmas, however much one might meditate thereon, shall we be surprised, that in thinking of the Godman all enigmas do not become lucid to us? He would not be what he is, the most wonderful manifestation on earth, if to us here no more mystery would remain.

When we speak of the Godman, they are the greatest mysteries that we herein include: divinity and humanity in one united. It is an immense thought; it is a word without comparison. Is it a possible thought? If we emphasize the divinity of Jesus, will not his humanity thereby fall too short? Or, when we as-

sert his true humanity, are we not in danger thereby to lose sight of his divinity? On both sides human thought is apt to err as soon as men undertake to master the idea of the Godman. The one party hold him merely as a human being, who only in a certain degree is filled with the spirit of revelation. To others he was a being out of a higher world, who passed over the earth merely as a phantom, without really assuming our humanity. The former was the Jewish method of thinking, the latter the Heathen error. But long afterwards these methods of thinking worked on in their own bosom, and ever reproduced themselves in a changed form, until our present time. For if the Rationalist finds nothing in Christ but the most virtuous and the wisest man, or, as is now expressed, a religious genius, so is this nothing but the renewal of that Jewish embittering of Christ. And when modern philosophy from Spinoza to Hegel and his school maintains as the chief thing in Christ the idea that God and man in Christ is one, God the truth of man and man the reality of God, and that this thought is it which expresses the last mystery of all knowledge, should we set over against that idea Jesus the historical fact, here they adhere only to the sphere of history, not to the higher truth

—what is this other than the renewal of then, shall we declare the highest mission that old heathen thinking, which entangles the human reality of Christ with a mere phantasy? The Rationalist holds fast to the historical, but the idea he has abandoned; philosophy desires to reclaim the idea, but she gives the historical the prize—while yet even this is the chief in Jesus and the mystery of his person, that in him both natures are united in one, the humanity is taken up into the fellowship of divinity, and the divine descended into the historical life of humanity. The entire reflection of the Church on the mystery of the person of Jesus Christ in the course of centuries, is constantly a renewed work, as Christendom in the beginning of its faith comprehended, and as it also strives fully to comprehend and to express in thought and word. That they have already attained to this goal—who is able to say this? We are yet on the way of attaining a full knowledge of the Son of God (Eph. iv. 13).

Man may compare the course, which the doctrine and theology of the Church have taken, to the history of Christian art.

You all know the portraits of Christ of earlier times, the so-named Byzantine type, which paints the form of Jesus with the expression of a divine eminence on the golden background of a heavenly glory, separated from human fellowship and earthly reality. We might all say: this is the symbolic expression of his hidden glory, but not a representation of his divine reality. But truly, yet much less, might those other pictures satisfy us, which according to the method of modern painters of Jesus, are placed before our eyes with human surroundings but clothed with all divine worth and sublimity. While the former pictures desire to paint the truth, at the expense of the reality, so the latter desire to reproduce again the reality, but at the expense of the truth. What,

of art? To set before our eyes the divine truth in human reality. Truly in neither to reach the goal, but in both to endeavor a worthy goal. So is it likewise here. Perhaps one may say, the manner in which our old teachers speak of the person of Christ, has something of the Byzantine type. They are filled with the feeling of reverence, and we acknowledge herein him again, to whom we bend our knees, but we yet miss in the mean while the full reality of the assumption of the human. But when the newer time, as is supposed, would make good this error, that it has permitted the divinity to be sunk entirely in the man Jesus, and for amends in lieu of it have adorned him with borrowed colors, which they according to their own finding have left him, so does our faith turn itself away from this strange image. This is the mission of our thinking, to see in Jesus the whole, full, true man, but in his humanity to behold the fulness of the Godhead—human and yet everything divine.

So the Apostle John regarded it, when he uttered this great truth: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John i. 14); and when he describes to us this divine-human as the full revelation of the Father, as the Light and Life of the world, and his human nature as the bearer of eternal life. It did not merely contain in itself his eternal divinity in human manifestation; but it descended from the throne of the divine majesty into the real historical human existence, out of the life of the divine glory into the life of our earthly human nature. This is the thought which John has in his mind, when he begins his gospel with those three distinguished topics, those with which as with mighty

strokes he commences the mysteries of life. But rather modestly did he confine his writings: "In the beginning was the Word, and the Word was with God, and the Word was God." For what he wishes to express by these three topics is this: Primordial was He who appeared in time, with God was He who appeared among us, God was He who appeared in flesh. He sunk one existence into another; He veiled his glory in order to enter into our poverty; He left eternity in order to appear in time.

In the Church this self-denial has been termed exinanition. Surely there reigns in the thinking of the learned of the Church a certain uncertainty concerning this exinanition how far it is to be extended. It is more easily contracted than extended in order not to extend it into the nature of his divinity. For in this there was always an agreement, that the divine nature is adverse to change. He remained what he was, when he became man. But truly says Luther: "We cannot draw him deep enough into our nature and flesh, but yet it is a greater comfort." It contradicts the impression which we derive from the Evangelical narrative, the image of Christ as it thereby lives in our immediate consciousness, especially to regard the human reality of Christ a sphere of the efficacy of his divinity, of which his humanity was not a partaker. Then would his assumption of humanity not have been complete. True, it is the fulness of divinity which assumed human nature; but in the assumption, the human existence is the historical fact of its existence and the sphere of its conscious being. He carries in himself the infinite content of his eternal being, but this gave itself into the contradiction of temporal existence, and under the laws of an earthly human life. He did not present himself as a mystical godly efficacy, beyond the bounds of his human earthly

himself to these, did he also confine to these bounds his divine position in the world and the affirming of his might over against the world, and first with his ascension again—and as the divine-human—did he unfold himself to his full Almighty power. Let no man say that these things are unworthy of his divinity. For this self-denial and self-negation was demanded by his calling as a Savior, and was a postulate of the divine love. Nothing however is so worthy of God as love and our salvation. With this object in view, also, which his calling as a Savior demanded, did he become man.

And that which he did when he came into the world, became the stated fact of his life in the world. It was not only a single glance at the glory which he had with the Father; he always had this object in view—there in the wilderness as the ruler of the world, whom he should at one time therein encounter, encountered him by way of temptation, that he should seize it of his own accord; or that other time as the multitude in their laudation, after that wonderful feeding, led him in triumph toward Jerusalem, and desired to set him on the throne of David (John vi. 15); but at the heaviest in that darkest of all nights, as with the beginning of his sufferings the most trying night, what they had not accomplished at the beginning through the persuasions of hope, they endeavored to accomplish through fear. This was always the fact of his will, that instead of the divine majesty, of which he was in possession, he always chose and affirmed the form of a servant and of an earthly human life.

But through this form of a servant shined the Light of a hidden glory. Not only in his wonders. It is unpardonable to separate the miraculous from his life. But they are not the chief things. They

are only evidences of his calling as a Savior. And this is what we seek in him: the Redeemer, the Savior. Not the majesty of divine omnipotence, omnipresence and omniscience, is it that wins for him the hearts, which has overcome our hearts. These we do not seek in him, these would not help us. His might stands only in the service of his calling and extends only as far as his calling. This is the mystery of his becoming man: the eternal life which overcomes our spiritual death, the holy light which scatters the night of our sins, the love which seeks and saves the lost. Herein consists the revelation of his glory. This is however the revelation of God. For this is not yet to comprehend God truly, to understand him as the Omnipotent. This is but the hem of his garment. He himself is the holy light of love, which fills our hearts and souls, and that is our conscious good. This is the fulness of God which dwelled in him.

Truly in a weak earthen vessel of flesh. It was a contradiction between his inner being and his outer historical reality. Not only through the outer life of Jesus do these contradictions pass, from the birth in the stable at Bethlehem on to the death on the cross and to the burial. But his whole earthly existence is this contradiction between nature and reality carried out. For what he was as to his nature, the Son of the eternal God, as this he did not appear; and as what he appeared, this was not an expression of the reality of that which he evidently was. But dare we not say: in a certain sense is he identical with us?

Also with us there is a contradiction between our calling, which constitutes our nature, and our reality, which stands under the law of manifest existence. We

are not in actualness what we are in truth. But we hope for a time when we shall be in appearance as we are in reality. Then the contradiction of our existence will be reconciled. But in Jesus this contradiction found expression in the highest sense. For in him eternal life itself was sunk into time, the Son of the eternal Father in the weakness of flesh. It was the strongest contradiction between nature and reality which he carried in his own person. And what he carried in his person, was fulfilled in the history of his life. Continually sharper does here that contradiction become. The sharpest in his death: as eternal life sunk itself into death, in order on this way to become our life. This appeared the strongest contradiction, this seemed to be the denial of his calling as a Savior. Therefore the disciples could not understand it that he should die. But this extreme was also the turning point. The great knot which sin had produced—in his death the knot was drawn the tightest; but even here grace delivered him. On his death follows the resurrection and the glorification. Here the contradictions of his life are lost, here the contradiction which he carried in himself, is reconciled. For the resurrection is now also in reality what he is according to his nature. Here he appears what in reality he is: the Son of God no longer in weakness, but in power. With this the historical narrative has attained to its goal, whereby it also becomes our history. For what he lived and suffered, that he lived and suffered for us. In his history his work is completed, the work of propitiation. This was the mission of his life, this was his calling. Of this work of propitiation permit me to speak to you the next time.

LUTHER'S REPLY TO HENRY VIII., KING OF ENGLAND.

TRANSLATED BY PROF. P. BORN, SELINGROVE, PA.

*Lie I do not;**The truth I fear not.*

MARTIN LUTHER, by the grace of God an Ecclesiastic at Wittenberg, to all who will read this book, or will hear it read, Grace and Peace in Christ. Amen.

About two years ago, I published a small work in Latin, entitled: *The Babylonish Captivity*, which rendered the Papists, in a manner, insane, and gave occasion, on their part, to utter such lies, and spit out such hate, that I sincerely pity them. Many would like to have devoured this work of mine, but it contained a barb sufficiently sharp and piercing, to prevent an undertaking of this kind. But notwithstanding I do not fear the light, I was not at all pleased that another, and that, too, a bitter enemy, should criticise my book in order to injure and disgrace me, neither of which, however, has he been able to accomplish.

At last Henry, by the disfavor (*Un-
gnaden*) of God, King of England, wrote against this book of mine, a work in Latin. This, for the most part, has been translated into German, and, consequently, my adversaries now vainly imagine that Luther is demolished. Truly, were it not sinful, I could rejoice in this blindness, as a just punishment for the hatred and lies indulged in by these roving spirits, since they esteem such a book a good and righteous one, and as a proper reward, I could wish them deluded to receive, instead of the truth, such errors, lies and talk befitting jugglers, as are put forth in this king's book. But, for the sake of pious believers, I wish to answer the king both in Latin and German, in order that Christians may be able to see the truth and defend themselves.

I also learn that at Rome a title has been conferred on the King of England

as a reward for his services; he is to be dubbed *Defensor Ecclesiæ*, protector or defender of the Church, and deal out indulgences to those who read his book. I sanction this title, also, and the indulgence granted, as a distinction worthy the author of such a book. But I grant no indulgence to my readers, and I pray God that he would not doom me to be a member of that church in which the King of England is the Defender of the Faith. For if I am in Wittenberg and he in England, or if he is asleep or doing something else, what protection, in the meantime, would my soul have? The Papist church, that despairs of God and denies Christ, very appropriately has such a lord-protector. The Christian Church cannot endure such shame and blasphemy that she should have, as her protector, a human being. She sings: *Dominus mihi Adjutor, non timebo*, Ps. ix. 10. And again: *Bonum est confidere in Domino, quam confidere in Principibus*, Psa. cxlv. 3. *Et: Nolite confidere in Principibus*, Psa. cxviii. 8, 9.

Many think that King Henry did not himself write this book. This matters nothing to me, whether King Henry or Hans, devil or hell made it. He who lies is a liar, and consequently, I do not fear him. I rather think that King Henry contributed a yard or two of coarse cloth and that the knave Lewis, who published a work against Erasmus, or some one like him, cut the hoods, and lined them with fur, but God willing, I will paint the hoods and tie bells to them. But I will conclude this preface by saying that were I alarmed because a king has seen fit to oppose me, much more would I have had reason to fear when the Pope, who arrogates to himself the right to lord it over kings, princes, schools and churches, took

up his pen against me. But I have received my doctrines by the grace of God, not only from heaven, but from Him whose power and wisdom are infinitely above that of all popes, kings, princes and doctors. In the name of God I defy them ever to deprive me of these doctrines.

I could also wish that the king's book was so meritorious that I could consistently praise it, to the disgrace of all popes, bishops and universities, seeing that a layman, and that, too, a king, knew more than they all, since the pupil has surpassed, in skill, the teacher!! Ah! my dear papists, do you cease, for in the name of God, you accomplish nothing. The grace of God be with us. Amen.

In the first place, before I enter directly upon the work of replying to this book, I wish to inform all, that I have in my writings treated of two kinds of subjects:

The first are concerning faith, love, good works, hope, suffering and the cross, dying, baptism, repentance, sacrament of the altar, the law of God, sins, the grace of God, free will, Christ, God, the final judgment, heaven and hell, the Christian Church, the ban, and the like.

These are proper subjects, a knowledge of which it is important for a Christian to have, seeing they are essential to salvation. When I speak of my doctrines, I refer to these concerning which the universities and cloisters have at no time had correct views. These are the subjects contained in the sacred Scriptures, and as I have heretofore maintained them, so will I stand by, and teach them. He that teaches otherwise than I have taught on these points, or condemns me for what I have taught, him God will condemn, and the same will remain a child of perdition. For I know that these doctrines are not mine, and I defy devils and men to overthrow them.

This I now emphatically affirm, that ever since I have written on these points, I have continued in the same mind, and have at no time taught anything differently, nor contradicted myself in my writings, neither have I recalled anything. To substantiate this, I confidently appeal to my books and to all who have read them. On this account I am amazed that the King of England is not heartily ashamed of himself in view of the lies he has put forth, stating that I teach faith after such a manner, that I ignore good works. The liar seems to think that there are no people on the earth, who can read, and none of my books at hand, especially those that treat of good works and Christian freedom, in which any one can detect his malicious lies, and, consequently, he gives the strongest evidence that he knows very little about my books. How shameful and wicked, when a king and great prince stoops so low and lies so openly, and, especially, most shameful is it, when he does all this under the pretext of defending the "Faith of the Church." Who will believe him that utters a truth in one place, when he so shamefully and openly lies in another? This is an evidence that he wrote his book in order to utter lies. But I see, in this, the power of God. In regard to God's word, not only pope, bishop and sophist, but kings and princes become liars, and disgrace themselves. For after this manner, not a few princes, my neighbors, act, who slander me with lying lips (*Luegenmäulern*), saying that I taught that under certain circumstances it was lawful for a woman to commit adultery. It would seem that they think there is no one that reads my books and observes their malicious lies. O beloved papists, truly, it will not do to contend against Luther with lies. O wretched church, that must be defended by lies! Do you

not know, beloved knights of the Pope, that all your utterances should be true, so that none may be called in question? Paul says: (Titus i. 9,) "Hold fast the faithful word that you may be able by sound doctrine both to exhort and to convince the gainsayers." But you miserable liars wish to oppose heretics with lies. By this means you strengthen my cause, and prove of what kind of spirit you are.

It is true that in acting toward God and with God, and, especially, in the observance of the sacraments, faith only, and not works, is the essential thing. For God does not grant us blessings, according to his promises, on account of our works, but demands faith, in view of which we secure his favor. But, nevertheless, this faith must manifest itself in the exercise of love toward our neighbor by all manner of good works, as I have proven in many of my writings from the Scriptures, which fact the King of England has ignored, after the manner of all liars, and, like the spider, has sucked poison only from the sweetest and most beautiful roses. But even if the king had read what I have proven from Scripture, how is it possible for a liar to understand such matters; for all the Papists combined (*auf einen Haufen geschuett*), know less what constitutes faith and good works than a goose knows what makes up the Psalter. Let this suffice in answer to what the king has said in regard to faith and works, for under this head he has touched on no other point.

In the second place, I have, in my works, treated of popery, the articles of councils, teachers, indulgences, purgatory, the mass, universities, spiritual vows, bishops—such as we now have, human laws, the worship of saints, the new sacraments, and things of this kind.

These are subjects that are not taught in the Scriptures, but, as tares, have been

sown by the devil and his minions at Rome, upon the Christian soil of the Church. Christianity could well do without them, and well had it been for the Church if she had never known anything about them. To establish these points, the papists pervert the Scriptures, and resort to falsehoods to such a degree that those passages which treat of faith in God, are made to refer to the Pope, who is without faith, until they have perverted the entire Scriptures by false interpretations. Such is especially the case in regard to the noted passage in Matt. xvi. 18: "Thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it." From the rock of the invincible Gospel and faith, they have constructed an external popedom which is not only overcome by the gates of hell, but is also steeped in avarice, obscenity and all manner of open sin.

But when these irrational liars had done violence to, and shamefully perverted all Scripture, so that God could no longer endure it, and in his providence brought me forward, without any wish or design of my own, into the strife, so that I was induced to wrest, from the devil, several passages of Scripture, in reference to indulgences, and give them again their true meaning; the devil became wrathful and could not endure it that I should wrest from him that wherein he prided himself, and even arrogated to himself the office of a vicar of Christ.

At first I proceeded very gently and quietly and sparingly against this accursed abomination. I desired very much to assist that popery might remain and become something great; only the Scriptures I desired to retain pure and undiluted; did not as yet perceive that popery was contrary to Scripture, but regarded it merely in the light of civil gov-

ernment established by men, as being without specific commands from Scripture. But this reverence for popery was despised by the papists. They wished to seat their idol in God's chair, and thought: See, the Pope has humbled kings, princes and bishops, will he not also humble this insignificant monk?

But God gave me a cheerful spirit that permitted itself to be despised, and the papists to rage, and paid no attention to their malice and lies; in consequence of this, they brought it about that the more I examined into the claims of popery the more lies I discovered, and the more they wrote the more senselessly and foolishly and shamefully they lied, until I discovered, by the help of God, by means of the clear teachings of God's word, that popery, bishoprics, chapters, monasteries, universities, together with all priestcraft, monachism, nunneries, and masses, their worship were only accursed heresies (*Seven*) of the devil, concerning which Peter (2 Pet. ii 1) says: "Who privily shall bring in damnable heresies, even denying the Lord that bought them." For this people makes it of the first importance to secure the favor of God by works and not by faith. Consequently Christ is denied, and faith is of no account. This wicked, accursed people perverts all doctrines and ordinances. Good works should be performed in behalf of men; this they do not, but perform them to secure the favor of God. On the other hand, faith is to be exercised toward God; this they omit, and exercise it toward men; believe all doctrines of men, and yet do not benefit any one.

In view of these facts I was constrained in my later works to denounce and recall what I had written in my former, and I

do still recall them in regard to those points that are without Scripture sanction, seeing I formerly gave too much honor to popery. Should this declaration insult the King of England, as well as all the papists, let me yet further say that I am sorry that I entertained or wrote anything good in regard to the Pope and the whole spiritual order as it now exists.

Further I do declare that I spoke too mildly in the work which the lying king assails. In that work I should not have said that popery is a government of violence similar to that of Nimrod's, which his ungracious majesty thinks is saying too much—for nearly all kingdoms, by the permission of God, are of the kind as was Nimrod's, except that of the present King of England who possesses his kingdom, as all know, nearly as legitimately by regular succession as does the Pope popedom—but I should have said that popery, having been originated by the prince of the devils, is the most pernicious abomination that ever cursed the earth.

Furthermore I do declare that I am sorry that at Worms, I so humbled myself before the Emperor that I was willing to allow others to judge of my doctrines, and, if possible, convict me of error. I should not have exhibited such foolish humility, since I was certain of my doctrine and should have conceded nothing to such tyrants. In matters of this kind we should be so firmly established that if the whole world should oppose us, we would remain steadfast.

But let this suffice. In answering the king's lies and nonsense, we shall embrace all that is said in this king's book, under three heads.

(*To be continued.*)

THE WONDERFUL.

BY PREST. JAS M'DOUGALL, JR., PH. D.

Jesus Christ was the son of poor and material and carnal. His idea had nothing unknown parents. He was born in a ing in common with this, and nothing most depraved age; was without education, which could appeal to ambition or vanity. He was no rival of Cæsar, no aspirant after temporal power. He raised no armies, used no weapons; he only taught.

Whence, then, shall we seek the causes of his sudden rise and greatness? His whole social environment was directly calculated to discourage any thought of a high career. Whence, then, did such thoughts originate? Were they thrust upon him by zealous or interested friends? Did any thing attract the notice of the nation towards him? On the contrary, he was, perhaps, the very last one to whom the Jews would have looked as their deliverer and Messiah. Clearly, the transition from carpenter to Messiah was his own act. He came forth without credentials, without designation and, seemingly, without qualifications. Without any trace of hesitation or timidity he stepped at once to this supreme position. We ask: How was this? How had he the assurance to face the nation in this loftiest of all characters? Nay, how did it occur to him at all to undertake this office? It is true, the heart of the nation was just then throbbing with a great hope and expectation, intensified by the proclamations of John the Baptist. Is, then, this the explanation, that some latent spark of enthusiasm, or ambition, or philanthropy was kindled in him, and blazed up till he came to believe himself, in very truth, the Redeemer of Israel? In other words, did the universal hope and expectation of the nation merely find an exponent in him? Was he the creation of his time? On the contrary, his idea was not at all that of the nation. He did not at all realize the national conception of the Messiah, which was temporal, Moreover, the Jewish idea was partial and exclusive. It did not admit the Gentile world to any share in Messiah's benefits. But the idea of Jesus was world-wide. It knew no distinction of nation or blood (see John iv. 21.) It set aside entirely the long cherished attachments and prepossessions of the chosen people. The enquiry arises here: How did he escape sharing these feelings of his nation when they must have been all around him, and formed the basis from infancy even of the instructions of his mother? Instead of ingratiating him, this idea could only have excited the bitter hostility of his countrymen, and gone directly counter to every sentiment of their patriotism and religion. The question therefore remains, How could he possibly have obtained this idea, how could he in his position come to think himself the Messiah at all,—least of all how could his idea have been so contrary to the received sentiment of his nation,—so unpopular, because so free from every earthly principle. And if received or originated could any *mere* man have carried it out under these circumstances? He was then entirely *alone* in his position and in the idea which he had originated. And alone, this mere youth set out to deal with his age and nation. How did he begin? was he conciliatory? did he pander to the desires and expectations of the people? He began by rebuking them with entire faithfulness and even severity. He held up the moral likeness of the nation before it. He descended to the very

bottom of their nature and brought up to their view their deep depravity. He announced the beginning of a new dispensation, *the kingdom of heaven*, and commanded them in terrible tones to repent and prepare for it. Who was this young man who could thus presume to rebuke a nation? Who gave him the right? Had he no consciousness of sharing their guilt himself? These are astounding facts. His call was responded to. His rebuke was tolerated and improved,—and his words never in the slightest degree imply or admit that he was conscious of guilt himself; and what is above all wonderful, is that in no one instance did it ever occur to his bitterest enemies to impeach his personal character or his life. Here there are no traces of his former position or occupation, no marks of rudeness or inexperience—alone this youth stood, advocating and pressing his claim to the Messiahship,—before a nation. Sometimes hurling words of terrible, withering severity upon the haughtiest and most powerful of the sects: “Wo unto you Scribes and Pharisees! Ye serpents, ye generation of vipers,—how shall ye escape the damnation of hell!” Anon, in tones of unearthly tenderness, binding up the broken heart, staying the falling tear,—ever shedding forth streams of infinite compassion himself in view of the shepherdless flock of Israel. “He had compassion on the *multitudes*.” By the roadside or in the temple, he had the same truths for all. Ever simple and sincere,—never pretentious or pedantic. But there was a mysterious *authority* which characterized all his teaching. As he spoke the whispered words went round: “Whence hath this man this wisdom?” “Never man spake like this man.” His words were with *power*. With the most perfect assurance, he employed language which the mightiest prophets shrank from

using. “I appoint unto you a kingdom,—Come unto *me*,—I will give you rest,—Take *my* yoke upon you.” What did he mean by arrogating this much to himself? Yet none attempted to object or reply. Men listened, felt, and obeyed. Surely he was the *wonderful* as a teacher. Put all this now, into connection with all his former position and occupation. Remember who he had been and was who thus taught, a young unknown carpenter of thirty. *Could* all this be true of a *man* only? But if as a *teacher* we find him such,—still more wonderful shall we find his teachings,—the truths which he uttered. We can here draw but the faintest possible outline of the body of truth which Christ revealed. It may be said that every spiritual truth which the world possesses was either revealed for the first time, or at least more fully and distinctly made known by Him. (He first taught man that he has a life independent and separate from the body,—the soul.) He first waked up the race to its exalted nature and value. He first proclaimed its immortal life and destiny. Jesus too gave to the world the first true and full knowledge of God—that he is a universal and omnipresent Spirit. He first revealed him as a Father,—that his nature is love, and so brought the soul into communion with him. He revealed the idea of reconciliation with Him and union to Him as the only source of eternal life. This may be regarded as the central truth of all his ministry,—the reign of God in the soul—the union of the soul with God,—for this he taught and lived, and for this he died. Upon this cardinal truth depend all the other teachings of Christ, such as forgiveness of sin,—the dealings of Providence, prayer, and all the peculiar Christian graces, of universal love, self-denial, meekness, forgiveness. What was the destiny of man? This the world

had always been striving to discover,—but as yet were in utter darkness. Christ revealed it,—the attainment of the highest spiritual development, through restoration and union with God. This is a most scanty and imperfect view of his teaching, but this fact will only strengthen our argument and heighten our wonder. What few truths we have cited, and in the brightest manner, will yet convince us, that here is a body of truth, to which, in its fullness, its richness, its importance and its sublimity, all the other truths of all ages besides, bear not the *least comparison*. Few of the truths which Jesus uttered were ever heard before, and for two thousand years since, not one single one has been added to them. They are complete, perfect; nothing more *can* be added to them. Compare them with the writings of Plato and Socrates, and these seem like the unintelligible and useless prattle of infants. Yet Socrates and Plato had mastered all the learning of the world,—began to write in middle life,—and spent forty or fifty years in perfecting their systems. What could a man,—an unlearned mechanic of thirty,—hope to accomplish in three years? Yet this is Jesus of Nazareth. Compare his teaching with the utterances of even the most exalted prophets. It immeasurably transcends them all. We are compelled again, more earnestly than ever, to inquire, who is this young man, this Jesus of Nazareth who has done more for the world in three years than all prophets and sages during long centuries? There is the record of his wondrous truth. It is plainly from him. Now how? Whence was it obtained? Not by the study of the law and prophets. As well could an artist paint a radiant noon-day landscape from seeing the same at midnight. Of many of his teachings not a trace is found in the Old Testament, while others shine there but dimly. It was not by a long study of sages. The world nowhere contained this knowledge,—even if he had taken long years to seek it out. But may it not have been by inspiration from God as the Prophets spoke and wrote? This cannot help us in the least. The conviction is irresistible upon a simple inspection of his life, that he was no mere passive instrument in the hands of God. The prophets spoke in the name of God, but Jesus in his own name. It is certain that the truths which he uttered were his own. He spoke always consciously, voluntarily and by his own authority. He was the origin of every truth which he proclaimed. His soul was always filled with it. It gushed forth with every word. Circumstanced as he had always been, he could not by any ordinary means have obtained or possessed this wealth of spiritual truth. It is plainly impossible. Since we have seen that he had no external sources from which it could be drawn, it simply remains that his soul must have *risen to it* by its own power,—and this requires and demands an organic difference of constitution, a difference which must, as it does in fact, separate him from all mankind,—which must leave him *alone*, without predecessor, companion or successor,—and this difference is the *incarnation* of divinity in humanity. This never-to-be-repeated instance of God united to man in two distinct natures and one person, can alone explain these sublime spiritual mysteries in the life of Jesus. The mind of the man Christ Jesus must have had immediate and constant intercourse with God,—that is, God was in him, *He was God!* Else we cannot explain or even believe the facts which we have now reviewed. It is true that the incarnation itself must ever be incomprehensible, but we see how that it is demanded,—it must be true,—and

the moment it is granted, it explains perfectly every fact of his life and history. The argument thus far has been derived by combining Christ's work with his outward position. A man who under such circumstances could rise to the conception and accomplishment of such a work, must have been the incarnation of Divinity. An equally fertile field, leading to the same result, may be had in considering the character, the peculiar *individuality* of Jesus. We have time only to allude to this. His very life and being, his constant state of soul, was communion with God. In the midst of the densest crowds, and his most arduous labors, he still held intimate communion with the Father. This was the word that he oftenest spoke. But there were times when this great, deep desire of his nature led him to withdraw from all society. Whole nights he was alone upon the mountain-top communing with God. Rising up a great while before day, he would thus shut out the world and give himself to this instructive intercourse. What was duty with other men, was the ruling instinct of *his* being. Such constant and exalted communion with God would lead us to expect unusual perfection of character, and here again he rises to the highest point of the wonderful. No one ever heard from him an angry word,—though constantly in the midst of extreme provocations. He was a true man, possessing all the instincts, the sympathies, the habits of a man, yet none ever saw in him any of the weakness or imperfection of man. Yet he withdrew not to monastery or cloister to avoid contamination, or attain sanctity, but mingled with all classes, at all times, and in all circumstances; still always realizing the idea of perfection in human nature. The question constantly arises in our minds, *How was this?* Read the records of the lives of the most exalted saints of the Bible. See in their prayers, confessions of sin, of shortcoming, of depravity. See the same to a still greater extent in religious biography ever since. It is the voice of *consciousness*,—ever most true and unerring, what a man *feels himself to be*,—deeper than every other exercise of the human soul. What, now, is the recorded consciousness of Christ? Look where you will, there is ever a consciousness of *sinlessness*. There is never a word of regret for an action, never a feeling of indiscretion or imprudence, never in his deepest communion with God a mention of sin or ill desert, always a calm unquestioning assurance of perfect love and harmony with God. Hear some of the voices from this communion: "I have glorified thee on the earth"—"that the love wherewith thou hast loved me, may be in them"—"as thou, Father, art in me and I in thee"—"that they may be *one as we are*." So do all his words to his disciples and the multitude express this consciousness of absolute perfection. "I do always those things which please the Father." "Which of you convicteth me of sin?" "Believe me that I am in the Father and the Father in me." Could all or any of this be true of one who was merely man? He evinces a consciousness of unity with God, and of executing a high mission in connection with Him. "My Father worketh hitherto and I work." "My meat is to do the will of Him that sent me and to finish his work." Here is a consciousness of being solitary in the world in his distinctive greatness. What strange utterances are these: "I am the light of the world,"—"I am the bread of life." What could a *man* mean by saying this? or, least of all, how could he find it in his soul to speak thus?—and, again, there come strange and fearful sayings which make

us tremble before him: "Thy sins be forgiven thee." "The hour is coming when the dead shall hear the voice of the Son of God and they that hear shall live." "The son of man shall come in his Glory." These words express his consciousness, and his calm and assured expectation. We reflect what a being he was who could feel such a nature within him! such a sense of sinlessness,—such oneness with God, and such a mysterious and exalted commission entrusted to him from the Father! Is he not the wonderful? Many additional considerations might be set forth to strengthen this argument for his divinity, but space will not permit. We glance toward the end of his life. View this young man, then, devoting his whole life to a purpose in which he himself had no share, to an aim beyond himself. Was ever this done before or since by man? Pure, unselfish love toward the lost and dying race of man, this was the motive of his whole life, the spring of every action. He had an end proposed; to reunite man with God, and this from the beginning he knew would cost him his life,—and see him going straight to the cross,—viewing it before him at every step. What could he mean?—Hated and derided by the multitudes; not a single individual on the earth giving him support in his strange belief. His best friends,—his few immediate followers have forsaken him and fled; alone he is before the judgment seat of Pilate,—poor, friendless and without a vestige of apparent authority;—the multitude impatient to drag him to the cross.—Hear the High Priest ask him then: "Art thou the Christ? What will he say? In the power of his enemies; every hope fled; what will he say? "Art thou the Christ?" "*I am*, and ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven." But we wonder, Will he hold out in this confidence to the very end? Is there no secret mistrust?—None; he went to the cross in full triumph. When hope had died out in every other heart, when all besides were disappointed, he had not a moment's fear. All was clear, unclouded, serene trust in the success of his cause. We must exclaim, with the Centurian, as we stand round his cross: "*Truly this man was the Son of God.*" Divinity, alone, can afford and sustain such a humanity. This is He that was to come, Jesus the son of Mary; Immanuel, God with us; He, whose mysteries, dimly revealed to Isaiah, seven hundred and forty years before his birth, led the prophet to name him **THE WONDERFUL**. Admit the fact of his divinity, and all is clear. A flood of light is shed upon his mysterious birth, and death. His miracles, too, are in harmony with all. *It was to be expected*, that, when the Lord of nature was just at hand, He should work above his ordinary modes. Nature should own her Lord and thrill at his presence and touch. As Milton says of the miracle at Cana: "The conscious water saw its God and blushed." But deny this divinity, and all becomes a riddle, a contradiction, an impossibility.

THE POWER OF THE CHRISTIAN CHURCH.

THE whole power of the Christian Church knowingly neglect their children, and let lieth in the young, and if they are neglected them grow up without the fear of the it will become like a garden that is neglected Lord, are the destroyers of their children.—*Luther*.

HOW CAN WE BEST PROMOTE THE WORK OF MISSIONS IN OUR CHURCH?

BY REV. T. J. VOST, OF MAHWAH, N. J.

The subject of missions has always, large the sphere of operations. All that been, and will ever remain, a subject of seems to be necessary is fully to acquaint vital interest to the Christian church. the church with the wants of the board

In obedience to the divine command "to go into all the world and make disciples of all nations" the church is laboring to bring the heathen to Christ for "his inheritance, and the uttermost parts of the earth for his possession." In the very nature of the case it must be so, for the conquests of Christ will not be ended, until he reigns King of nations as he is now King of saints. Owing to the importance, that Christ himself, as well as his followers, have attached to evangelizing the world, the church will ever revert to the question: "how can we best promote the work of missions in our church?" To solve this question, the wisest councils of the church have been solicited. Every plan suggested bearing any mark of success has been tried, or prayerfully considered, and yet after the lapse of so many years of toil and struggle we are still asked, "how can we best promote the work of missions?" With but one exception our work in the foreign field is prospering beyond a parallel in the history of our church. Both as to the number of persons employed and funds contributed, to push forward the work of bringing the heathen to a knowledge of God and his salvation. Foreign missions lie near the heart of the christian church. News that millions are dying in their sins because they have not the gospel, that thousands are waiting for instruction and baptism, because teachers and preachers are few, should cause the church to awake to more than an ordinary zeal in behalf of the perishing. This is seen when funds are needed either to remove indebtedness or to en-

and the required funds are contributed. But it is not so much the case with home missions; here a perpetual struggle must be kept up. The church must be kept interested by keeping them well informed as to what the church is doing. As to the number and location of our missions, the work that our devoted missionaries are doing—the self-denial that they must practice—the hardships they must undergo, in order to establish our church and enlarge the borders of our beloved Zion. Our board of home missions will always be crippled in her financial operations until the church at large learns to know her wants and becomes interested in them. Many will say, *that* we know, but how can that be done? We have been trying for years to accomplish this result and yet to-day we are again asked the question, "how can we best promote the work &c." Some will answer, we are gradually solving the problem. 1. By organizing missionary societies among the women of our church and 2. By publishing a paper in behalf of the missions of our church. These are steps undoubtedly in the right direction. There are many godly and pious mothers and daughters in our church to-day who like those in apostolic times stand ready to do, with energy and zeal that which their hands find to do, and thus the church is beginning to utilize one of her strongest forces to accomplish her desired end.

The publishing of a missionary journal, will cultivate a love and zeal for missions in those among whom it circulates. A better knowledge of the work to be done and

the wants of the church will thus be disseminated, which is necessary to enlist the sympathy and hearty co-operation of the members of our beloved Zion.

Perhaps here some one will ask, what more can be done. *One* Synod has taken another step in the right direction, i. e. that each conference shall see that every church within its bounds be visited by the whole or part of the conference where special services shall be held, enlisting the sympathy and support of its members in behalf of missions, by presenting in as forcible a way as possible the claims of the church upon their benevolence. In most of our older Synods this can be done without material expense or trouble, creating a vital interest in the benevolent work of our church. But in many of our Synods and conferences this would be practically impossible, on account of the great distances our churches are removed from each other. How then can a large part of our church be enlisted in behalf of the benevolent enterprises of the church? Can we here not learn a lesson from history and the wisdom of the world. When any great enterprise is to be undertaken the most powerful orators are employed to arouse and enlist the sympathy of the people. It was the eloquence of Peter the Hermit that aroused the whole of Europe to rescue the the Holy Land from Moslem rule. And all through history we find that great movements were inaugurated and carried on in the same way. The exciting canvass by popular orators both in England and in this country to gain

the popular vote shows how shrewd politicians value a thorough canvass of every part of the country. Now the *membership* needs as thorough arousing on the great issues of the church as does any people during an important campaign. Many ministers can not do this work in their own charges, on account of over work or for lack of information on this subject themselves, while many more seem to have but little concern for any thing outside of their own personal work.

Some may doubt the truthfulness of this statement, but when a leading member of the board of home missions insists upon the secretary coming and enlisting the interest of his people by giving facts and figures of the work, to his people, when he himself is a member of the board hearing and participating in all its discussions, have we gone beyond the truth, then, in saying that a large number of our ministers are not sufficiently enlightened, and thus unqualified to enlist the sympathy and support of their people in this work as they should?. If one thoroughly posted as to all our missions, their wants and necessities, and filled with love to God and his church with apostolic zeal, would visit our churches, giving facts and figures, persuading pulpit and pew as to the needs of the church and their responsibility in the matter, our contributions to these objects might be doubled and even tripled. Success lies not in one plan alone, but in a wise combination of every plan which tends to instruct, persuade and quicken every member of our pe-
loved Zion.

THE WORK OF A RELIGIOUS TEACHER.

The whole work of a religious teacher nothing but awkwardness, timidity and is to save men; and though every law blundering in the mode, all hail to the of grammar should be snapped asunder in the undertaking, and there be death!

HYMNS AND THEIR AUTHORS.

REV. CHARLES WESLEY.

This most voluminous writer of sacred lyrics was born at Epworth in Lincolnshire, December 18, 1708. The genius for writing poetry is traceable to the father, who was an excellent clergyman, author of a versified Scripture history, and of the hymn, "Behold the Savior of mankind." When eight years of age, Charles was placed at Westminster School, under care of an elder brother, Samuel, who was also a poet, some of whose verses are still in the hymn-books. At eighteen, Charles entered Christ's College, Oxford, where he remained nine years. Laborious and assiduous as a student, he made the best use of his long-continued, and unusually helpful educational privileges. But few men in the ministry, in their day and since, have been more thoroughly cultured in all departments of knowledge than the founders of Methodism, John and Charles Wesley. At the age of twenty, as the result of a long season of unusual seriousness, he formed, with two other kindred souls, the famous "Holy Club." John Wesley soon became a member, and, with his wonderful power of organization, the controlling spirit. They devoted several evenings each week in reading together the Greek Testament and the ancient classics, and Sunday evenings in the study of divinity. They soon began to visit the poor, the sick, and the prisoners, and to labor and pray with them. Here Methodism was born, and the most remarkable religious reform since the days of Luther. But it does not appear that Charles Wesley employed his muse until this developement within him of a desire for a more deeply religious life. His poetry bears this striking characteristic, from first to last,—that it is historic and autobiographic. It is his best impression

of his own experience, and of the spirit of that great revival. Hence his poetry is intensely alive and thoroughly practical. Dr. Watts wrote his verses in the calm, reflective hour. Charles Wesley's came to his lips when in his itinerant labors, and were called forth by the peculiar fortunes and emotions of the hour. This lends a great charm to the study of his hymns. His manner of composition is very interestingly told in the following: "He rode every day a little horse gray with age. When he mounted, if a subject struck him, he proceeded to expand and put it in order. He would write a hymn thus given him on a card kept for the purpose, with his pencil, in short hand. Not unfrequently he has come to the house in the City Road, and, having left the pony in the garden, he would enter, crying out, 'Pen and ink! Pen and ink!' These being supplied, he wrote the hymn he had been composing." Thus he strikingly illustrated the Latin maxim, which has never had exception, *Poeta nascitur, non fit*. He is also the most voluminous of all hymnists. His published poems reach nearly five thousand, and his excellent biographer Jackson says he left nearly as many more in manuscript,

The first hymn traceable to him was written on his return from Georgia, and is known as the famous "Hymn for midnight," commencing

"Doubtful, and insecure of bliss."

When at length, through the counsel of the pious Moravian, he attains by simple faith to the spiritual experience for which he has so long and anxiously sighed, in the rapture of his soul, he gives us the hymn

"Where shall my wondering soul begin?"

And a year later, as the anniversary of that glad experience, he wrote.—

"Oh for a thousand tongues to sing
My great Redeemer's praise!"

Growing in the power and joy of an experimental Christianity, he sings,—

"Oh that the world might taste and see
The riches of his grace."

These laconic lines have always been much admired:

"Faith, mighty faith, the promise sees:
Relies on that alone;
Laughs at impossibilities,
And cries, it shall be done!"

It is astonishing how much of axiomatic wisdom is crowded, and yet so naturally, into some of his briefest lines. Perhaps no stanza better illustrates it than this. Here, too, is a gentle rebuke to the mystic and metaphysical divines who persist in trying to explain what God had purposely left inexplicable:—

"'Tis mystery all,—the Immortal dies!
Who can explore his strange design?
'Tis mercy all! Let earth adore;
Let angels' minds inquire no more,"

The last poem ever written by his own hand has a peculiar charm. We find such submissive and expectant lines as

"Oh that the joyful hour were come
Which calls thy ready servant home."

And in his last illness, at the age of eighty, but little time before his death, his consecrated muse dictates some beautiful words to his wife, closing with this couplet:

"Oh could I catch a smile from thee,
And drop into eternity."

His hymns furnish the best expression and utterance of religious aspiration and life. Many are so familiar that only a line need be given, and we have not even space for single lines of such as the Church will never let die:—

"Jesus, Lover of my soul,"

"Come let us ascend, my companion and friend,"

"Hark, the herald angels sing,"

"O Love divine, how sweet thou art."

And this for children:—

"Gentle Jesus, meek and mild."

Doctor Watts said of his "Wrestling Jacob" that it was worth all the verses he had ever written. Rev. F. M. Bird, a specialist of hymnology, closes an exhaustive and critical estimate of his poetry in comparison with Watts, Doddridge, Montgomery, Heber, Cowper and Toplady, in these words: "No other names in British lyric poetry can be mentioned with that of Charles Wesley; and when it is remembered that all these counted their poems by dozens or hundreds, while he by thousands, and that his thousands were in power, in elegance, in devotional and literary value above their few, we call him, yet more confidently, great among poets, and prince of English hymnists."—MUSICAL HERALD.

POISONOUS CIGARETTES.

Cigarette smoking is now a fashionable habit, and one which is increasing at an alarming rate among half-grown boys, and it is the opinion of well known physicians that if this habit is not checked additions to our asylums will be in order.

A physician, to satisfy that there was death in that form of tobacco, had a cigarette analyzed. The result was a startling one. The tobacco was found

to be strongly impregnated with opium, while the wrapper, which was warranted to be rice paper, was proven to be the most ordinary quality of paper whitened with arsenic, the two poisons combined being present in sufficient quantities to create in the smoker a habit of using opium without his being aware of it, and which craving can only be satisfied by an incessant consumption of cigarettes.

A RETURNED MISSIONARY.

Rev. A. D. Rowe, who has been actively and successfully engaged as a Missionary in India, has returned with his family to America for the purpose of recruiting his health. He expects to remain about two years and then return to his chosen field of labor. He will not remain idle during those two years, however, but expects to visit Synods and congregations, and by his lectures and exhibition of curiosities from India, and by the delineation of the manners and customs of the heathen, to awaken a new interest on the subject of Foreign Missions.

He has with him a number of idols and other articles belonging to idol-worship, which were given up by idolaters who became Christians. Also native women's dresses and fancy embroidery work done by Hindus. These will be shown at the meetings.

The main object of the meetings, however, is to interest all, old and young, more deeply in the work of Foreign Missions, that is, in the spread of the glorious gospel of Christ.

Foreign Mission work has made wonderful progress within the last half century, and it is now one of the recognized factors of the world's progress. The efforts of Christian nations for the spread of the gospel among heathen people have been owned and blessed of God, and the day is past when scoffers and unbelievers can relegate Foreign Missions to the visionary dreams of adventurers and enthusiasts.

In the providence of God, well nigh the whole world is now open to Missionaries, and prepared for Gospel effort.—The opportunity is a glorious one: "Onward to conquest for Christ" ought to be our watchword. Let every one count it a privilege to have a share in this good work of sending the tidings of salvation to those who sit in spiritual darkness.

The poorest may aid by their prayers and by the "Widow's Mite." All who cannot go to foreign lands themselves ought to give of their means as God has prospered them.

THE CHRISTIAN HOME.

For the sake of your children, let your home be sanctified by religion, let your teaching and example, as well as the whole spirit of the household, be such as shall secure their growth in the nurture of the Lord. Then may you say to your children, as a dying man recently said: "Such have been my instructions to you, that you will be ashamed to meet me at the day of judgment unprepared."

For the sake of the Church, and the salvation of the world, we would urge this plea for the Christian home. We would plead for the "Church in every house," with the altar, the incense, the voice of prayer and the song of praise. There should be a Church in every house; there must be, or the great design of the domestic institution, in its benignity to

childhood, and its beneficent relations to the Church and the world, will be a sad and deplorable failure. The family was ordained of God for the religious nurture of childhood.

Thanks be to God; let us say it, Christians! ye whose early years were hallowed with religious homes. Thanks be to God for pious parents, and the Christian home of our childhood! And as the memory of such a home still lingers in our souls with a heavenly benediction, shall we not seek to multiply the families that call upon God? With such remembrances of our early years, and with Christian solicitude for the culture of the soul in youth, we cannot but look with the deepest interest upon the domestic institution.—*Dr. T. Stork, in "Home Scenes."*

A MILTON BOY.

MISS E. DENGLER, BLOOMSBURG, PA.

Many of our readers have heard of the destructive fire which a few weeks ago spread over the beautiful town of Milton, Pa. It is said the fire started at 11:45 a. m., the origin of the fire is supposed to have been a spark from a locomotive. It was during the dry season in May, the wind was high, and in twenty minutes from the the time the first flame was discovered the fire was beyond control, the wind having carried sparks and set the town ablaze in a dozen places. And in four hours nine-tenths of the beautiful town was in ruins. All the fine churches, all the fine school-houses, and many comfortable homes were destroyed. Hundreds of families were left homeless, some penniless and without covering, only what clothing they had on. For the fire spread so rapidly that the saving of houses could not be thought of, and in many cases it was not safe to venture even to get an armful of clothing.

The few houses remaining seem to stand out amidst the ruins saying: "We only are left." Among these remaining homes, we are told, lives a noble little boy. While the wind blew like a hurri-

cane, and the roaring of the flames was terrible, chunks of burning wood flying through the air, setting aflame one house after another in rapid succession, and, while parents, terrified, tore up carpets, tied up bed-clothing, and made attempts to save some furniture—this little boy said: "Let us pray God to *save* our house." "No," said his parents, "we have no time to stop to pray, we can pray while we tear up." "Well, but let us ask God to save the house," and away into a corner went the little boy. He left off trying to save the things, and prayed God to save home and all.

God saw the faith of the little boy. He heard that prayer. It was the kind of prayer He answers. And he answered *that* prayer. The house *was* saved, *saved* in answer to the little boy's prayer.

His faith was like that of the little girl who took an umbrella along on a bright sun-shiny day, because it was a day of prayer and fasting for rain. She was the only person at the meeting with an umbrella, and was the only one prepared for the refreshing shower which greeted the people on leaving the church.

OUR HOPE FROM THE SUNDAY SCHOOL.

In view of the relation of the Sunday School to the Church, it should be our hope and prayer, that all those who give instruction in the school, will keep the thought prominently before the minds of their pupils, as well as their own minds, that the Sunday School is not the end to be aimed at on the part of the scholar, nor on the part of the teacher *for* the scholar. Then will each teacher pray and labor more earnestly for the conversion and piety of every scholar in his or her class. Then may it be expected that

fewer of those who are taught and trained in this Christian nursery will, ere long, wander away from the school, never to enter into holy covenant with the Lord, their Maker and Redeemer, in the fold of His Church. Then may we see the gates of Zion crowded with devout youthful worshippers, and then shall we be far more decidedly reminded of the fulfillment of that prophetic intimation, when the children were heard singing in the temple: "Hosanna to the Son of David!"—*Selected.*

FACTS ABOUT FOREIGN MISSIONS.

1. It is a fact, that the charities of the city of London alone, for home purposes, amount to a greater sum than all the contributions of the entire Protestant Church for foreign missions! And yet, many feel as if every dollar given to the heathen was a cruel robbery of the home field, to which millions upon millions are contributed.

2. It is a fact, that while there is in the United States about one minister to about every thousand inhabitants, we have furnished for the world at large about one missionary to every million. And yet we believe that "the field is the world," and that to us the command has been given: "Go, preach the Gospel to every creature."

3. It is a fact, that those who do most for the heathen, do most for the destitute at home, and that the blessing of

God appears to rest signally upon those churches and communities who are most active in the missionary efforts abroad. Look at the history of pastor Harms and his history at Hermannsburg. See how activity in home work went hand in hand in that parish, with such energetic and devoted labors in Africa as have rarely been equaled. And what are the lessons to be learned from these facts?

a. That our contributions to the foreign field should be largely increased.

b. That if we would have God's blessing in all its fulness, we must seek to do our duty abroad as well as at home. We must sympathize more deeply with the will of the Savior, and burn with a desire to see it fulfilled on earth as in heaven. Our cry must be: The world for Christ! The world for Christ!—*Dr. L. E. Albert.*

PASTOR AND PARISHIONER.

"I have been sick and you did not visit me."

"So! Were you very sick?"

"Oh, yes! I hardly expected to recover."

"So! Did you really need a physician?"

"Oh, yes, indeed, I was under the treatment of Dr. ——— for eight or ten days."

"So! Did the Doctor come of himself when you became sick or did you send for him?"

"I sent for him, of course, how could he know of my taking ill without my sending for him!"

"And did you really desire that I as your pastor should visit you while sick?"

"Oh, I wished so much you would

come, I was looking for you every day."

"Indeed! Well, if such was your desire why did you not send me word and I would have called at once!"

"Oh, I thought some one would tell you."

"But if you had thought some one might tell your physician, you might have died before he had learned of your illness, so also by your pastor."

Let the pastor know and he will call upon you whenever his services are at all needed, but do not accuse him of negligence as long as you have neglected what was your first duty.

PRAYING ALWAYS.

A lowly Christian woman said that she found it very easy to pray always, for every thing suggested to her a new prayer. When she awoke, she prayed that she might finally awake to the resurrection of the just. When she arose, she prayed

that she might at last rise in Christ's likeness. When she washed, she prayed that the blood of Jesus might wash her soul. When she ate, she prayed that she might be fed with spiritual food. Thus every duty, every day suggested prayer.

OUTLINES OF SERMONS.

STEWARDSHIP—"GIVE AN ACCOUNT OF THY STEWARDSHIP."

BY REV. B. F. ALLEMAN.

LUKE XVI. 2.

The word *steward* is derived from the Icelandic and Anglosaxon, and literally means a *work* and a *guard*. It implies the commission to perform a work, and the duty of guarding it until it properly passes from our care. This at once implies, and to some extent expresses, the responsibility connected with the position. Latterly, therefore, it has come to mean "One who superintends the affairs of another," and all such are reasonably expected to give a strict account of their work. Hence the expression in this parable: "Give an account of thy stewardship," &c. The relation which is here supposed to have existed between certain men, is used to show the work and obligations of Christians. They are stewards of God. He has given them a work to do. He has entrusted them with talents, commanded them to guard them well, and to render an account to him. Consider:

I. WHAT HAS BEEN ENTRUSTED TO US.

1. *Our bodies.* Fearfully and wonderfully made. They may be beautified, and in proper keeping and use, may be made attractive and conducive to the glory of God.
2. *Our minds.* Wondrous faculties! understanding, sensibilities, will, imagination, memory, reason, affections, &c. The power of knowing, receiving, loving, trusting and serving God. The design and destination are stamped upon them all. Who can resist the thought that these are the gift of God?
3. *Our children.* Precious treasures! Solemn charge! Immortal souls to rear for heaven and glory. Consider our relation to them, our natural love for them; our ability to provide for them; our authority over them; their dependence upon us; and the obligation God has put upon them to love and obey us; their disposition to imitate us, &c. Are we not stewards?

4. *Our possessions.* These come to us secondarily by inheritance, by speculation, or by the hard and honest labor of our heads and hands. But, primarily, and even mediately, they are the gifts of God. We are prone to think that they are our own, and that we have a right to do with them as we please, but God has never renounced his claim. Consider what we can do with our wealth—what good—what a power it is, &c.

5. *Our sphere of usefulness, whether great or small.* We generally look upon the learned, the honored, and the wealthy as responsible, and so they are, but the less privileged as well. Remember the parable of the talents. God looks at the use we make of what we possess.

6. *The higher blessings of life.* The Holy Ghost, the Word and Gospel of Christ, the church and her ordinances, the Christian ministry, examples, affections and the manifold grace of God. All these are talents entrusted to our keeping and use for his glory, &c.

II. WHY WE ARE ENTRUSTED WITH THEM.

1. *For the gain.* It is not for us to inquire whether God needs it or not. Enough to know that he has demanded, and that he wants the increase. He has created nothing in vain. He gives nothing without purpose. Luke xix. 15
2. *To prepare us for higher trusts.* God has other work for us to do, and thus he sees fit to qualify us. Luke xii. 42.
3. *For God's glory.* "Whether therefore ye eat or drink, or whatever ye do," &c. 1 Cor. x. 31.
4. *For our edification and perfection.*—God's service pays. "Godliness is profitable unto all things," &c. 1 Tim. iv. 8.
5. *To make us a blessing.*

III. HOW WE ARE TO USE WHAT IS ENTRUSTED.

Earnestly, cheerfully, wisely, without excuse, faithfully, prayerfully, and to the end.

INTERPRETATION OF SCRIPTURE.

BY REV. J. W. LAKE.

The first matter of importance to us about the Bible, is, that it is a divine revelation. Being satisfied with the authenticity and genuineness of the Bible, the second important question is, "How shall we interpret it?" By what methods or rule are we to ascertain the true meaning of its many parts, so as to maintain the unity and harmony of the whole? "*Scriptura Scripturæ interpres*" is without doubt the correct answer to this question. By studying the Bible as a whole, not mutilating and disjointing it, but finding the harmony and the design of the whole in the different parts, we shall be able to understand and apply it properly. A few general facts will help us out of many a difficulty in many particular points. For instance:

I. THE WHOLE IS DIVINELY INSPIRED.

"All Scripture is given by inspiration of God." 2 Tim. iii. 16.

II. THE WHOLE IS NECESSARY TO INDOCTRINATE, REPROVE, CORRECT AND INSTRUCT US IN SPIRITUAL MATTERS.

"And is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. iii. 16.

III. THE BIBLE IS DESIGNED TO RESTORE US TO OUR PROPER RELATIONS WITH GOD AND MAN.

"That the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 17.

These two verses constitute the keynote to the whole Bible. The sainted

Dr. Miller, Theological Professor of Hartwick Seminary, gave his students, among other rules, the following, for the interpretation of those passages of Scripture that refer the agent or actor in what is done, so as to locate the responsibility. A person is said to do a thing, in the Bible:

1. *When he does it.* This needs no proof.
2. *When he causes it to be done.* 2 Chron. v. 1; vi. 2; Dan. iv. 30; Matt. xiv. 10; Luke ix. 9.
3. *When he occasions it to be done.* Ex. ix. 12; Acts i. 18.
4. *When he suffers or permits it to be done.* Gen. xlv. 7, 8; Exodus vii. 13; Romans i. 28; ix. 18 (last part); 2 Thess. ii. 11.
5. *When he intends to do it.* Isa. liii. 3-5, 7-10; 1 John iii. 15; Rev. xiii. 8 (last part).
6. *When he says it is done.* Gen. xli. 13 (last part); Acts v. 28 (last clause).

These simple rules will throw a flood of light on such passages as Exodus ix. 12 and Romans ix. 18, where God is said to harden the sinner's heart. Such passages taken alone make God the author of sin, but when interpreted as parts of the whole, they are found to harmonize with the whole, and show that man alone is responsible for his sin.

To interpret Scripture properly, we must ever keep before us the fact that the Bible is God's truth from beginning to end, whether we understand it or not.

PRAYER.

- I. How must we pray?—John xvi. 23; xiv. 13, 14; Luke xviii. 1-8; Gen. xviii. 17-32; Daniel ix. 15-19; Heb. xi. 6; James i. 5-8; Matt. xxi. 17-22.
- II. Where must we pray?—1 Tim. ii. 8.
- III. When must we pray?—Luke xviii. 1-8; 1 Thess. v. 17.
- IV. What should we pray for?—James iv. 3; 1 John v. 14, 15; John xiv.

13, 14; 1 Tim. ii. 1, 2; Eph. vi. 18-20; Luke xxiii. 34; Acts vii. 60; Matt. ix. 38.

- V. What are the advantages of prayer?
 1. It prepares us to receive the blessings we desire. James v. 16-18.
 2. It procures these blessings for us. Psalm xxxiv. 6-10; xl. 1-4; Daniel ix. 20-22.

—SHANNON.

NEW PUBLICATIONS.

The Centenary Anniversary in England has called forth many interesting and valuable contributions to Sunday-school literature, and, as was to be expected, the London Sunday-School Union has taken a leading place in such publications. The chief facts in the pioneer work of Sunday-schools are set forth in *Robert Raikes and his Scholars*, by Mrs. H. B. Paull. The style is fresh and bright, and the incidents are skillfully grouped so as to interest, without wearying, even the young reader.

The Centenary Service of Song, by Benjamin Clarke, provides fitting songs and music for celebrations of the great anniversary. A very competent musical critic, to whom the work was submitted, pronounces the harmonies good. The words of the songs are of varying merit. Some of them are worthy of preservation for frequent use. The present centenary is linked with the semi-centennial jubilee of half a century ago, by the reproduction of two hymns written for that occasion by Mrs. Gilbert and James Montgomery. Our readers will be interested in reading Montgomery's hymn which is not generally known:

Hosana, be the children's song,
To Christ the children's King!
His praise, to whom our souls belong,
Let all the children sing.

From little ones to Jesus brought,
Hosanna now be heard;
Let infants at the breast be taught
To lisp that lovely word.

Hosanna—here in joyful bands
Maidens and youths proclaim;
And hail with voices, hearts, and hands
The Son of David's name.

Hosanna sound from hill to hill,
And spread from plain to plain;
While louder, sweeter, clearer still,
Woods echo to the strain.

Hosanna—on the wings of light
O'er earth and ocean fly,
Till morn to eve, and noon to night,
And heaven to earth, reply.

The Rev. Edwin Paxton Hood brings his versatile talents to bear in the production of a Musical Memoir of Robert Raikes. Noteworthy features and incidents of the Sunday-school work are thrown into verse and wedded to fitting melodies. "Botanizing on Human Nature," based on a favorite saying of Raikes in regard to Sunday-school teachers, is set to tune of "Belmont." A very happy hit at the fault-finders who are always criticising and never

helping the good cause is voiced in the song, "Come and do better!"

"We bid you try and do it better;
That's all the answer we can give."

For the younger scholars the story of the centenary is told by "Ancient Simeon." Mr. Benjamin Clarke shows what advances may be made upon the present methods of Sunday-school work.

A Model Superintendent, a sketch of the life of the late Henry P. Haven, is a fair indication of a revival of interest in Sunday-school biographies and "memoirs," a class of literature formerly filling a conspicuous place in the ordinary Sunday-school library. The work consists of eight chapters, the first briefly sketching Mr. Haven's early life; the next three are devoted to his Sunday-school labors, and the last four to his business activity, his public services, benefactions, and character. Mr. Trumbell assigns a strong reason for increased attention to this line of books: "No exhibit of a right spirit and of wise methods in any sphere of human activity is so effective as when shown in a life that has been actually lived." Whoever brightly and successfully presents to the public a record of a godly life of rare usefulness and fidelity, adds much to the stock of practical experience, which may guide future laborers to the accomplishment of greater things for the Christian Church. A full index adds to the value of the book.—S. S. WORLD.

SAVING ILLUSTRATIONS.

The Rev. Joseph Cook makes it a rule to carry with him everywhere a cheap memorandum book. In this he jots down, wherever he happens to be, any thought, sentence or illustration which he wishes to preserve. These books when filled are dated and filed away. Memory and the law of association is trusted to bring these stores into use when needed. The leading debater in the house of representatives keeps memorandum books filled with scraps, witticisms, anecdotes, etc. George Bancroft, the famous historian, gathers very much material from the newspapers, clipping and pasting. With all the materials for illustration which are constantly afforded, one must be very dull or heedless who does not find himself furnished with a liberal store.

NEWSPAPERS. An oration delivered by Hon. F. E. Beltzhoover before the Alumni of Pennsylvania College, Gettysburg, Pa., Wednesday, June 23, 1880.

A pamphlet of 23 pages giving much valuable information in regard to the history and progress and present condition of the newspaper as a means of education, culture, and intelligence among the people,

WIT AND WISDOM.

—Brilliant ideas are often like shirt-buttons—off, when one is in a hurry.

—There was indignation among the passengers in a railroad car in Ohio, because a lady let her pug-nose pup drink out of the tin cup attached to the water-cooler. She replied to a remonstrance by asserting that her dog's lips were much cleaner than those of the tobacco-chewing men who objected.

—It is said of a fortune-hunter, who was suing for the hand of a young lady with a large land estate, that he loved the very ground she trod on.

—(Light-minded young thing in a bathing suit)—“Surely, Aunt Margaret, you are not going to wear your spectacles in the water?” (Aunt M.)—“Indeed I am. Nothing shall induce me to take off another thing.”

—A schoolmaster asked one of his boys, on a cold winter morning, what was Latin for cold. The boy, hesitating a little, the master said, “What sirrah, can't you tell?” “Yes, sir,” says the boy, “I have it at my finger-ends.”

—The late Dr. Bethune asked a morose and miserly man how he was getting along. The man replied: “What business is that of your's?” Said the doctor: “Oh, sir, I am one of those who takes an interest even in the meanest of God's creatures.”

—A Methodist minister, being recently asked if he had moved to his new appointment, said, “Yes, but it was a disappointment.”

—A Meriden man has a Bible 142 years old. Strange how long a Bible may be made to last by temperate usage.—*Boston Transcript.*

—A New York engraver made this mistake: “Mr. and Mrs. — respectfully request your presents at the marriage of their daughter.”

SAYINGS AND DOINGS OF THE LITTLE FOLKS.

—The children still are saying bright and funny things. After a sharp lightning flash, a boy said to his mother: “Mamma, I guess God scratched a pretty big match that time, don't you?”

—And that reminds us of the remark of one of our own children, made one evening, when for the first time she saw a jagged arm of lightning flash out upon the sky. “Papa,” she said, “I saw God reach out and pick a star!”—*Hazard.*

—A bright little four-year-old boy in the family of a friend, was feeling tired as the day drew to a close, and came to his mother that he might say his evening prayer before going to bed. “Wait a little while, Ernie,” said his mother; “I am busy writing a letter. When that is done you may say your prayer.” The little fellow waited a minute or two very patiently, and then coming back to his mother said: “Mamma, God can't wait.” Ernie's mother quietly laid aside her letter at the gentle rebuke, and the evening prayer took its proper place first.

—Little Daisy's mamma was trying to explain to her the meaning of a smile. “Oh, yes! I know!” said the child; “It is the whisper of a laugh.”

—A little boy on the night preceding the departure of the family for their summer vacation, amended his regular prayer by adding: “Good-bye, Lord; we are going to the country to-morrow.”

—Do eagles give milk, mother?” inquired a boy. “No, my son, what made you think so?” “Because I've heard of the eagle's (s)cream.”

—Little Johnny ran into the house, the other day, with perspiration streaming from every pore, and shouted: “Oh, mamma, mamma, fix me! I'm leaking all over!”



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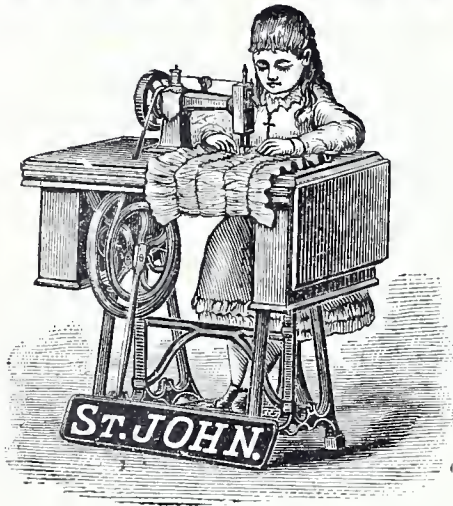
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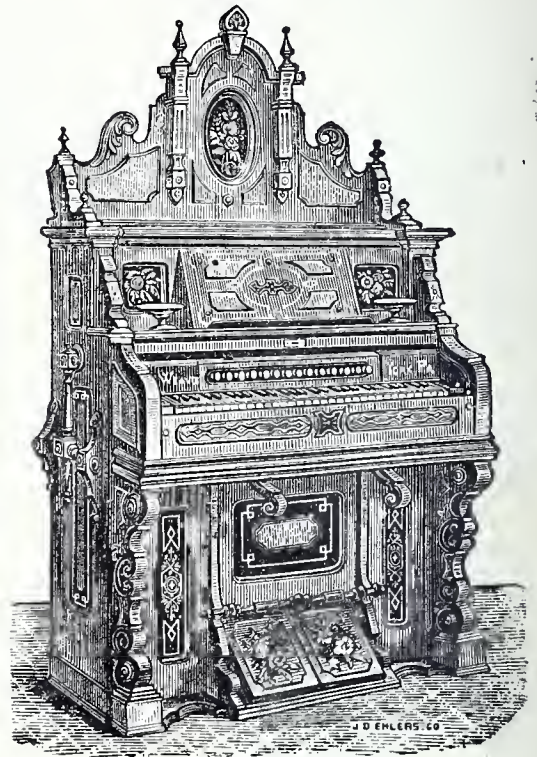
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